

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, JUNE, 1849.

Vol. 4.—No. 24.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THE LIBERIAN REPUBLIC—ITS RECOGNITIONS.

THE formation of an independent Republic in Liberia, by the union of Monrovia with its dependencies and other contiguous settlements, marks an era of some importance in the history of African Colonization. Whether the step be premature or not, it is something that such a step has been taken. It indicates a tendency, if it should fail to denote an actual development.

But we have really no reason to suppose it premature. Under the form of government as now established at Monrovia, the same qualities of industry, sobriety, good sense, with the maintenance of law and the preservation of order, which are required to insure prosperity to Colonies, will be just as efficacious in securing success to a self-existent Republic.

A pamphlet of some fifty or sixty pages, by Mr. CHRISTIE of Ohio, discusses the subject of Colonization in Africa, in connection with the history of the slave trade, and dwells with especial interest upon the new condition of things brought about by the successful establishment of Colonies on the African coast. In reference to the recent recognition of the Liberian Republic by the British Government, he considers, at some length, the motives which have influenced England in her various national designs on Africa; the interests which first stimulated her to monopolize the slave trade, and afterwards to employ her national resources for its suppression—which prompted her at one time to force the victims of her avarice upon her reluctant and opposing colonies, and at another to emancipate her slaves in the West Indies; to attempt to civilize Africa, and grasp at her tropical possessions—together with the total failure of all her schemes of self-aggrandizement in this way, and her subsequent change of policy towards the Republic of Liberia. Mr. CHRISTIE says:

“England, therefore, at the moment that President Roberts visited London, found herself in a position compelling her to a change of policy toward our Colony. Liberia, at that moment, was the only territory under heaven where could be commenced, *immediately*, her dazzling scheme of extensive tropical cultivation by free labor; and Liberia only of all the territory that might be made available, contained the elements of success—

intelligence and industry. Here was England's position, and here was Liberia. The old empire, shaken by powerful rivals, and driven to extremity, was seeking a prop of sufficient strength to support her. The young Republic, in the feebleness of infancy, was needing a protector. That secret, unseen, hidden, invincible, and all-controlling power which had impelled England onward in her giant efforts to extirpate the slave trade and to abolish slavery, and which had inspired the hearts of American christians to restore the colored man to Africa, and had watched over and protected the feeble colony until it could assume a national position; that Providence which had made England's crimes of former years to re-act upon and embarrass her in all her relations, had now brought face to face the prime minister of England and the President of the Republic of Liberia. The first was the representative of that unscrupulous but powerful government, whose participation in the slave trade, to build up an extensive commerce and aggrandize herself, had doomed the children of Africa to perpetual bondage; but who was now, as a consequence of that very slave trade, compelled to the most powerful exertions for its suppression to save herself from commercial embarrassment and national decline; the second was the executive of a new nation—*himself a descendant of one of the victims of the English slave traders*—seeking the admission of an AFRICAN REPUBLIC into the family of nations. The old Monarchy and the new Republic thus found themselves standing in the relation of mutual dependence—the one to secure a field for the immediate commencement of her grand experiment, of rendering free labor more productive than slave labor, and of creating new markets for her manufactures—the other to obtain protection, and to offer the products of the labor of the freemen of Liberia to the commerce of the world.”

LATEST FROM THE COLONY.

It is near six months since our last previous advices, a remarkably long period to intervene without direct communication between this country and Cape Palmas. Although little is said of the present position of affairs in the Colony, still, from the general tone of the following letters, we are led to call “our news, good news.” Doubtless, ere our next, the Packet will be in port.

CAPE PALMAS, January 20, 1849.

DR. J. HALL—

Dear Sir—This bark returns home via South America, and it may be months before this comes to hand, but, perhaps, no other opportunity may occur to inform you of our welfare, &c.

You will rejoice with us that the native war is over, and our native trade in palm oil will soon commence again. We had to contend hard for peace, as we found *Freeman*, old sinner, was the sole cause of the war being continued. We were exposed ourself in defending two from H. Cavally, whom the Grahways wished to kill, and whom we took, by *his advice*, for the purpose of spewing water, preparatory to the war being finished. I have had no intercourse with him since.

At present, we sell no guns or powder to Freeman's subjects. They don't like it—we don't care.

We are all well. The new emigrants are doing well.

I remain, dear sir, your obedient servant,

JOHN B. RUSSWURN.

CAPE PALMAS, January 18, 1849.

DR. JAMES HALL,

General Agent Md. State Col. Soc.

Dear Sir—On my return from the Leeward Coast in April, 1848, I informed you that the combined forces from the English, French and Dutch forts were about to attack the King of Appolonia, &c. The troops landed and drove the foolish king from the beach to the bush, where they followed him, and another battle was fought, and he was captured with a large amount of gold-dust, which he always had on hand, as he was the only merchant in his country—not allowing any of his subjects to trade with foreign vessels. The goods bought from vessels he retailed to his people at 2 or 250 per advance. All masters of vessels who have dealt with him affirm, that he thought less of human life than any other despot on this Coast. But his riches and his glory have departed, as he is now incarcerated in Cape Coast Castle, from whence, it is rumored, he is to be transported to St. Helena or New South Wales.

Cape Appolonia has been taken possession of by the British, and several Cape Coast merchants have already placed factories there for the purchase of gold dust and ivory. I never heard that the natives dealt in palm oil; in fact, they had so little encouragement from the despotism under which they groaned, that I wonder they could engage in any trade at all. The country appears to be a fine one. Between the French fort at Assinee and the Dutch at Axim, I observed several dismantled forts along its coast, and, like the rest of the neighboring region, I suppose it was once a great slave mart; as all those splendid forts at Elmina, Cape Coast and Accra, you are well aware, were built by Europeans, for the better security of carrying on the infamous traffic in human beings. Alas! that even in the 19th century, the greatest foe to human happiness is *man*.—What has so depopulated the country around Monrovia, in some parts of which the heart is pained to see a fine champaign region for miles without an inhabitant! And yet in your free country there are men who solemnly declare that *Liberty* cannot exist without slavery being tied to its car! Oh Liberty! thou art, indeed a by-word for oppression in the mouths of such hypocrites!

The natives inhabiting the Coast are called *Fantees*. They are, I believe, mostly settled in the immediate vicinity of the different forts—and stand in much dread of their ancient foes the Ashantees; are, generally speaking, about half civilized, as a majority still practise their heathenish rites and customs. During my short stay, I witnessed the keeping up of “custom for the dead,” several times. This is done by some wealthy relative keeping open house about ten days, feasting all comers, and hiring a native band and native dancers to parade through the streets, and cut all manner of heathenish capers; while, perhaps, the relative himself is exalted in a native hammock, on the shoulders of bearers, with a large umbrella over head. The whole party appear highly *intoxicated*—and it is usual for them in their route, to call upon civilized gentlemen, and dance before their houses and stores, under the expectation of having liquor handed to them. There were several halts before our hotel, kept by Mr. Sam, a Fantee; they were quite short, as our host had too much good sense to waste his substance on such fools.

The Rev. Mr. Freeman, the Wesleyan Missionary, has effected a great reformation, among the more enlightened Fantees—many are members of his church—good people, I believe, as far as their knowledge of the fundamental doctrines of christianity extends. More knowledge of these doctrines is what most natives want—even those who profess to be converted. Mr. Sam was a professor—he prayed in his family every night, (and,

perhaps, morning,) and attended his weekly class, and meetings, regularly, but still he appeared to me to be a poor heathen, with little knowledge of what was required of the Christian believer. I could not but applaud him for striving, according to his knowledge, to live soberly and godly in this present life. These remarks are made to inform distant friends of the difficulties which the faithful missionary has to encounter in this land of pagan darkness. No man has a greater name for devotion to his work than Mr. Freeman, among civilized residents and transient foreigners.

I observed another curious native custom at Accra—that of keeping out of their graves, raised on poles, six or eight feet above the earth, the poor man who has died *insolvent*. This course the relations are compelled to adopt from necessity, if unable to pay his debts; as the natives, though under European laws, in all matters in which Europeans are a party, still have native judges, appointed by the different governors to settle all palavers among themselves, according to their customs and laws. While at Cape Coast, I met at Rev. Mr. Freeman's, Prince John, one of the two young Ashantees who were educated, some five or six years ago, in England, by the Missionary Society or the Government. I can say nothing of his acquirements, as he hardly spoke during dinner. He has a dull heavy countenance, with very little of civilization in it. The other young prince (so called) resides at Comassie, bearing some petty commission from the Government. Prince John, much to his credit, prefers residing under the care of Mr. Freeman—having visited his country and relations and returned to Cape Coast. And while on this subject, I may as well observe that the governor of Cape Coast Castle and Rev. Mr. Freeman have lately paid a visit to the king of Ashantee, with an escort of fifty soldiers from the fort. They remained nearly a fortnight at Comassie, and were received and treated with great respect. While there, they witnessed a review of 50,000 Ashantee troops, who marched by the royal tent, under which they sat—composing, I suppose, the largest body of native troops on this continent. It was their good fortune and happiness to save the lives of several human victims, who were about to be offered, for what object they would not inform them—perhaps, on account of their visit. Now, sir, your readers will be surprised to learn, that the head of the Wesleyan Mission—as popular and talented as any Missionary on the Coast, is a man of color, as dark-skinned as your humble servant. From this, we learn that the prejudice which some missionaries to Africa glory in under the approbation of ——— is not known among British christians; and, “*laus Deo*,” we care not a fig for it in our *free home in Africa*.

I cannot say that I am pleased with the manners of the Fantees. They have been kept so much under by Europeans, that they are more servile and cringing than any race of native Africans I have met with. They seem not to know, that they are as free as British laws can make them. The manners of resident Europeans have improved much of late years; they have mostly, always, manifested a commendable love in educating their offspring—a majority of whom have been sent to Europe at an early age, and after a sojourn of seven or eight years, have returned quite intelligent young men. I believe the *plasser*-system is getting out of credit, more particularly at Cape Coast, to be ascribed, in my opinion, to the faithful teaching of Mr. Freeman and his Missionaries. Their example, too, of having their wives and families with them has also aided to do away this system, and introduce a better order of things into society.

Yours, with respect,

JOHN B. RUSSWURM.

CALIFORNIA IN AFRICA.

On reference to Governor Russwurm's Memoranda of a Voyage to the Leeward Coast, it will be seen, that, European Cruisers have broken up the monopoly of the gold trade by the King of Appolonia, and established English factories in that region. The gold trade, at Appolonia, however, has always been inconsiderable, when compared with that of several other points of the Coast.

Seven hundred miles of coast, here, is supplied with this metal as an article of traffic—open to traders of all nations. The supply seems almost inexhaustible—it having continued now for more than two centuries. No mines have, as yet, been worked—it having been obtained from washings as in our California placers. How long this trade will continue in the hands of the Europeans, we cannot say—but it need not ten years. If the colored people of the United States had but a moiety of the energy and enterprise, which push the Anglo-Saxon across the boundless prairies, and the almost impassable mountains of this continent, we should not hear of English factories being established at Cape Appolonia, or elsewhere, on that productive continent. Its destiny would be in the hands of the civilized *Africo-American*!

In our last No. we took occasion to make sundry extracts from the Abolition literature of the day—of a character not over creditable to the manufacturers. We will now do to the party the justice, and ourselves the pleasure of giving a more favorable specimen, from the pen of a Mr. Garnet, a colored gentleman of the highest respectability. The letter, with the exception of the personal allusion to the Hon. Henry Clay, does great credit to the writer.

From the Impartial Citizen.

COLONIZATION AND EMIGRATION.

H. H. GARNET'S REPLY TO S. S. WARD.

My Dear Friend—The North Star of this week furnishes me with your courteous, interesting and able letter, addressed to me, in reply to my last in that paper. I rejoice to see that my views in regard to the importance of Western New York, as a home and a field of labor for colored men, meets your approbation. In speaking of Western New York, you will please pardon what might appear to be a geographical blunder, when I tell you that I include the Smith Lands in Franklin, Essex and Hamilton counties. These views are also well received by Frederick Douglass, James W. Duffin, and other men of thought. Yesterday, I received a letter from our old friend and co-laborer, Amos G. Beman, of New Haven, Conn., containing the following paragraph:

“There is quite a fever in this city among the colored people—not to go to California, but to procure homesteads in some part of the country. Could a thousand acres be purchased from Mr. Gerrit Smith, in Franklin county, near to the parcel which he has bestowed upon Dr. James McCune Smith and Mr. Royce? I read your letter in the North Star with much interest, and communicated it to the church on Sabbath evening, and, in the language of Webster, I can say that it meets my hearty concurrence. I hope that you will soon publish a call for a Convention, that we may be encouraged

to do something to remove the same difficulties in this part of the country. When your meeting occurs, I shall delight to be with you."

You demand of me an explanation of the "change" which has taken place in my mind in reference to the American Colonization scheme. You make use of the following language, and while it is somewhat flattering, at the same time you speak as one having authority.

"I supposed you would enlighten your readers and many admirers, what phases of the American Colonization Scheme had presented themselves to you in such attractive forms as to 'change your mind greatly of late,' and to engage your complacency. I also did, and shall still expect to hear the reasons for the change. Neither of these appear in your former communication, unless in the last clause quoted; and that, it seems to me, is not so full and explicit as one would naturally expect from Henry Highland Garnet."

I will freely give you my reasons. I am not aware that I entertain any opinion in relation to public matters which I desire to conceal. But first allow me to say, by way of preface, that my opinion of the Hon. Henry Clay, and other Colonizationists of the same stamp, has undergone no change. I have no reason to believe that he is now different from what he has been during his whole public life—that is, a hardened sinner—a cruel and murderous persecutor of my people, and of late a baptized and confirmed hypocrite.

I have experienced no change of mind as to the possibility of our enfranchisement in this the land of our birth. All this can be done by patient labor, frugality, education and pure religion.

But on the following points my mind has changed. New developments have been made in relation to the descendants of once glorious but now fallen Africa, and these have changed my mind. In the words of the great Peterboro philanthropist, I say with humility—"There is only one who can truly say, I change not; and that is God."

1. I believe that the Republic of Liberia will be highly beneficial to Africa in a commercial and a political point.

2. I believe that the new Republic will succeed—and that its success will curtail the slave trade on the coast, by the diffusion of light and knowledge, and by turning the attention of the black traders to some other and honorable business, and by sweeping off the white ones as with the hands of an avenging God. No colored man going from this Blood Red Republic can possibly have any love for the slave trade, unless he be a devil.

3. I believe that every political and commercial relation which President Roberts negotiates with European powers goes far to create respect for our race throughout the civilized world. The walls of that infant Republic may now indeed be insignificant, so much so, that you may leap over them as the founder of Rome did over the first bulwarks of that city; yet it is my firm and sober belief, that Liberia will become the Empire State of Africa.

I believe that every colored man who sincerely believes that he can never grow to the stature of a man in this country, ought to go there immediately, if he desires, for he may do some good there, whereas if he remains here, he will contaminate and curse every one of his brethren over whom he has any influence. If I so believed, I declare before high Heaven, that I would hasten thither, or elsewhere, as quick as possible. But I do not believe it; there is work enough for me here, and if I were in Africa there would be work for me also there. I am in favor of Colonization in any part of the United States, Mexico or California, or in the West Indies, or Africa, wherever it promises freedom and enfranchisement. Other people become great and powerful by Colonization. Our cousins, the children

of Shem and Japhet, spread over the world by voluntary emigration; but we wait till we are "forced from home and all its pleasure," and then refuse to remove from our prison-house. You and I give testimony to what I mean. We are Marylanders, but it is not necessary to say that we are not on the "Eastern Shore" now. In a word, we ought to go anywhere, where we can better our condition.

In these things "my mind has changed greatly of late." I did not always believe so, thereupon I have changed. I trust that I am now understood. If I am not, it is because I am unfortunate in the use of language. Please say to the public how much we differ.

I am your friend and kinsman, for God and Liberty.

HENRY H. GARNET.

Geneva, Feb. 10.

We find the following account of the departure of the bark Huma, from Savannah, in the National Intelligencer of May 20th. We are not a little gratified to find them represented as of the best class of people. We happen to know something of the character of the Charleston and Savannah emigrants of old. We were in Monrovia, when the bark Hercules arrived in 1832, freighted with a cargo of *nature's* noblemen, men in whose veins the best blood of South Carolina coursed. While such men, by hundreds, seek a home in the new Republic, we have no fear of its permanency and prosperity. We congratulate our little favorite Sinou upon such an acquisition. The wealth, capacity and energy of the new comers, will materially change the appearance of the banks of their beautiful rivers, something more beautiful than the peaked huts of the natives, will soon crown the heights of Blue Bolly.

An immense crowd assembled this morning at 9 o'clock, to witness the embarkation of the emigrants for Liberia. Religious services were held on the wharf, and were highly interesting. Prayer having been offered by the Rev. Mr. Evans, the Rev. Mr. Cassels delivered an address to the emigrants, characterized by great beauty and appropriateness. The Rev. Isaac Roberts, one of the emigrants, who has for several years, been pastor of one of the Baptist churches of this city, made a farewell address, in which he expressed his heartfelt gratitude to the citizens of Savannah, for the respect with which they had treated him, and their great kindness to him and his fellow emigrants. While he spoke the tears were seen to flow from many eyes.

The vessel having been duly searched by two constables to see that no body was on board, the roll was called, and the emigrants took final leave of their friends, and by families went into the vessel. The steamer J. Stone then came alongside and took the Huma in tow. Three hearty cheers were given by the one hundred and eighty-one emigrants, which were answered by three more from the assembled thousands, and the Huma moved off in beautiful style. A large number of the friends and acquaintances of the emigrants were on board the steamer, to accompany them to Tybee, among whom were the choirs of the two colored churches, who sang several appropriate pieces, and a fine band of music, who performed greatly to the gratification of all.

The expense of the towing the vessel to sea (\$75) was paid by the colored people, thus showing the high interest which they felt in the enterprise. In addition to this, collections had been made in several of the churches,

for the benefit of the emigrants. It is also worthy of remark, that in Charleston, before the emigrants from that city left, a concert was given by the colored people, at which about \$90 were raised for the benefit of those who were going!

As a general thing, these people go out better supplied with the comforts and conveniences of living, than any company that it has been my pleasure to dispatch. They are people of good character, and will make useful citizens of the republic of Liberia. They are mostly *parents* and their children. Nineteen are over sixty years of age, and sixty-six are under ten. Out of the one hundred and eighty-one, one hundred and three can read and thirty can write. Twenty-four of them have purchased themselves, and paid an aggregate of \$15,750, the product of their own industry. Many have been manumitted to go to Liberia, mostly by masters now living, in order that they might accompany their kindred and friends who were going to Liberia. Many of them were most valuable slaves, and their masters have shown a noble and liberal spirit towards them. Four of the company are preachers of the gospel. Sixty-nine are professors of religion.

Those who purchased themselves are persons of real energy and perseverance. One man paid \$2,500 for himself and \$300 for his wife! And yet there has never been half the palaver made over him, that was made about the purchase of those two girls who tried to escape from Washington, in the *Pearl*, for whose purchase those immense meetings were held in the *Tabernacle* in New York, and the praise of which was sounded abroad every where.

The total expenses of this expedition, amount to \$11,381 65, for all of which the society has been obliged to go in debt. We also yet owe upwards of \$12,000 for the two expeditions from New Orleans in January and April, and for the expedition from Baltimore in February.

The Board of Directors, at their meeting in January last, authorized the executive committee, to go forward and send all the emigrants of suitable character, who wanted to go, relying upon our auxiliary societies and a benevolent public for the funds, but the money has not come in as fast as it is needed. It can hardly be thought prudent for the society to incur any larger debt. And yet what can we say? There are many who wish to go in the Liberia Packet from Baltimore about the first of August. I have engaged to send another vessel from here the first of February next, to accommodate a family of about one hundred and forty persons, whose freedom depends upon their going at that time. There are, besides these, at least one hundred and fifty more here and in South Carolina, who want to go at the same time. As the 4th of July is drawing near, we earnestly appeal to pastors of churches to take up collections to aid us, and to our friends in all parts of the country, to send us their most liberal donations to aid us in this time of need. Respectfully, yours, W. McLAIN.

From the Louisville Examiner.

CIRCULAR.

APPEAL OF WILLIAM W. FINDLAY, TO THE COLORED PEOPLE OF INDIANA.

Dear Friends.—The writer being a colored man, it may be supposed that he desires the well being of his race, not of a part of the colored race, but of the whole race of Africans, in this land and in Africa. Nor do I consider myself guilty of affectation, when I say that I ardently desire their elevation, and am willing to contribute all I can to that end. It has long been an inquiry with me, how can our race be elevated? *How can colored men be made truly independent?* After much anxious and painful inquiry, I have

concluded, that to be truly independent, we must enjoy rights and privileges *as broad and as liberal* as those enjoyed by the white citizens of the United States. In other words, have the right of electing our law makers, and our magistrates; and all the offices of state should be accessible to our color; and not only so, but we should be free to move in such circle of society, as we may be entitled to by our moral worth, character and talents; and likewise free to form alliances with those classes of society. These, in my humble opinion, are the rights and privileges *we must possess* before we can be *independent*.

But now let us enquire in candor, do we as a people enjoy such independence? Do colored men in the most liberal of the northern states, enjoy such independence? You all know that they do not—the sad reverse is the case. And will the time soon come in the history of American society, when the colored man will be permitted to enjoy such independence, not only in civil things, but independence in all the more delicate matters of social equality. I most honestly confess I think not. And further, I am bold to confess that any thing short of the above described independence will not satisfy me, nor should any thing short satisfy the man of an independent spirit.

But such independence, we cannot obtain in the United States, therefore I will seek it outside the United States. *I will seek it where I know I can find it*, and that is in the Republic of Liberia, which is the only christian republic, where the colored man can find a quiet and secure home. Nor do I act dishonorably in thus escaping from civil and social oppression, for I am only doing what thousands of the first, and best settlers of the United States did, and I think it an honor to follow their example, in seeking liberty, though like them, I be compelled to seek it in a wilderness, and the object of this appeal, is to invite you who love true independence, and are willing to endure some toil to obtain it, to go with us to that land of liberty, where we may likewise aid in the elevation and enlightenment of our whole race, which duty is more obligatory on us, than upon the white race, many of whom are willing to sacrifice their lives and property in the work of converting Africa.

Some of you may blame us for not staying in this land and contending for the above rights of man. Our answer to all such complaints is this; we believe that civil slavery in this land will be abolished by Divine Providence without the co-operation of the free colored man. He requires not our aid in this work. He can and will in his own way, sweep slavery from the civil institutions of America. But I honestly doubt whether it is the will or order of Providence to grant us perfect social equality *with the white race at this time*, nor am I disposed to strive or quarrel with them for this favor, but would follow the example of Abraham, who disliked the strife that had sprung up between him and Lot, and religiously proposed separation as a remedy for the quarrel, and a means of perpetuating peace; so we should separate from the white race, that we may be free and they enjoy peace; for doubtless, God has given this land to them. Acting from the above religious and honorable views, we confidently expect that God will bless us in our movements.

It is the design of the writer and some of his friends, to go out to Liberia about the month of October or November next, and it is desirable to have as many emigrants from Indiana as we can muster. Liberia holds out many attractions for the man of color, but the greatest is that of liberty and independence. Thousands have gone from this land to that, and all who have been industrious have done well, many of them are becoming wealthy, but what is best, *they are all free!* Come, let us go and cast our lot in with

them and be free likewise. If any of you have been cherishing the spirit of independence, and long for such freedom as the free Republic of Liberia offers, and if you desire a passage to that land, just let your wishes be known to the Agent of the American Colonization Society in this state. Address Rev. J. Mitchell, at Indianapolis, who will be pleased to book your name as an emigrant and procure for you a passage out, and send you all the information you may want. No time should be lost, *act now*, act for yourselves, your children and your race.

WM. W. FINDLAY.

Covington, Ind., April 6th, 1849.

THE GABOON MISSION OF THE A. B. C. F. M.

We continue to notice the progress of this Mission, which, it will be recollected, was removed from Cape Palmas, on account of the imputed injurious influence of the Colonists.—Its slow progress at the Gaboon is sufficient evidence that the estimate of Colonial influence was unfounded.

From the Missionary Herald.

WEST AFRICA.—ANNUAL REPORT OF THE MISSION.

Notice of Mrs. Walker.—Preaching.—The history of this mission, during the year 1848, is succinctly stated in the document which has furnished the following extracts :

When the year opened, there were only two members of the mission on the ground; and in April the number was still further reduced by the decease of Mrs. Walker, leaving her bereaved husband to bear the heat and burden of the day alone. And yet he was not alone; for the sustaining presence of Him who has said, "Lo, I am with you always," imparted strength equal to his day.

In the early removal of our beloved sister, who had devoted her life to the welfare of Africa, and who was so cheerfully and successfully engaged in her work, we behold one of the mysterious Providences of Him who said, "What I do thou knowest not now, but thou shalt know hereafter." While we deeply feel our loss, we rejoice in her unspeakable gain. Having done what she could, she ceased from her labors, and her works do follow her. The sweet savor of her influence remains. The seed which she sowed in tears, is already producing fruit to the glory of her Saviour. Several persons who have recently been converted to God, state that her faithful labors, especially her dying entreaties, were made the means of bringing them to repentance.

The return of five members of the mission, accompanied by a reinforcement of three others, is next mentioned. They arrived at the Gaboon in August.

During the last half of the year, there has been preaching regularly in some of the Mpongwe towns and villages, and occasionally in all. Our congregations have been gradually increasing; and the attention given to the means of grace has been encouraging. Although we have not yet seen many of the people brought to a saving knowledge of the truth, we have evidence that the gospel is beginning to affect the hearts of some; and we labor in the hope of seeing many turning unto the Lord.

The labors of the mission have not been confined to the Mpongwe people, but have been extended to the adjoining Bakali and Shikani tribes. Explorations have been made on the head waters of the Gaboon; and the gospel has been preached, for the first time, in fifteen or eighteen villages.

Schools—Revival—Church—Plans.—Two schools have been sustained during the year. One of these is a day school at Prince Glass's town, the

pupils in which have made commendable progress in their studies. Of the other, a mixed day and boarding school, the report speaks as follows:

The school at Baraka has been unusually prosperous. The proficiency of the pupils, some of whom are considerably advanced, has been quite encouraging. And what has been more gratifying still, we are permitted to mention the hopeful conversion of several of their number. About three months since, we were manifestly visited by the Holy Spirit. A number of the boarding scholars, together with others in the mission yard, became anxious about their spiritual state. The voice of prayer was heard early and late, and often during the day. This special interest has resulted in the hopeful conversion of ten or twelve; and others are still inquiring what they must do to be saved.

The church connected with the mission has been organized about six years; and during this period the ordinances of the gospel have been regularly maintained. During much of the time, however, the number of the communicants has been small, owing to the absence of some and the removal of others. Recently a re-organization has been effected. Of the original fourteen who formed the church, all but one are now living; a fact which we deem worthy of notice. At our last communion season, six native Africans were baptized and received into the church on a profession of their faith; and they commemorated with us the dying love of that Saviour whom they now love. About the same number are under the care of the church, whom we hope to receive at no distant day. The church has twenty members at the present time.

The general plan of the mission is indicated in the following paragraph.

Our field of labor, which we have regarded as one of great interest and promise from the first, has never been more encouraging, perhaps, than at present. The Mpongwe people, though not numerous, are influential; and they communicate with several of the surrounding tribes. We have but one station among them; and it will probably be unnecessary to form another, as all the towns and villages are easily accessible from this point. But the "regions beyond" are opening to us vast fields, which the Providence of God is calling upon us to go up and possess, with as little delay as possible. We hope to establish at least two new stations on the head waters of the Gaboon, the present year; and as soon as practicable we desire to penetrate to the unexplored country beyond, and preach Christ where he has never been named. But in consequence of the numerous obstacles to be surmounted, our progress into the interior will necessarily be slow. Still "onward" shall be our motto, till we shall have planted the gospel standard upon the highlands of Central Africa.

LETTER FROM MR. WILSON, FEBRUARY 6, 1849.

Death of Mrs. Griswold.—The intelligence conveyed in the present letter will be received with mingled emotions. The Lord has, indeed, laid his hand upon the mission, in weakening its strength and diminishing its numbers. At the same time, however, he has not forgotten to be gracious; and we may confidently anticipate the coming of a brighter day.

"My hand almost refuses to report the death of Mrs. Griswold. But why should I hesitate to record the doings of a righteous God? Still it is a mysterious and afflictive event; and it is so recent, moreover, that we cannot help feeling it most keenly. That one so cheerful, so energetic, so useful, so obliging; that one, humanly speaking, the least likely to become the victim of disease, should be so suddenly taken away, is one of those dispensations of Providence which cannot be explained; and we must be dumb before the Lord, until he himself shall be pleased to disclose to us the reason for the trying event.

"The death of Mrs. Griswold occurred at two o'clock on Wednesday morning, after an illness of little more than four days. At the commencement of the disease, there was no symptoms of virulence; and it appeared to be easily controlled by the use of medicine. On Tuesday morning a favorable crisis showed itself, so that not only we, but Mrs. Griswold herself, entertained hopes of a speedy recovery. Towards evening, however, the disease re-appeared with unexpected violence; and, although, the strongest measures were resorted to, in less than eight hours, without pain or suffering, she calmly resigned her spirit into the hands of her Saviour. During the last eight hours, she was much of the time delirious; but there were lucid seasons, when she spoke sweetly and connectedly of her confidence in her Saviour, and her entire submission to his will.

"But no dying testimony was needed in her case. She had given the highest proof of her attachment to her Master, by her devotion to his service while in health, by her kind and affectionate deportment to her associates in the mission, and by her untiring efforts to promote the spiritual welfare of the heathen around her. She had the satisfaction of seeing several in whom she had felt a special interest, and for whose salvation she had made much effort, converted to the Lord Jesus and united to our church. Last Sabbath, as I addressed a class of adult females, among whom she had held stated religious meetings for some time, I found many of them bathed in tears; and, if I mistake not, impressions have been made upon some of their minds by Mrs. Griswold's instructions, which will never be effaced. But I need not harrow up your feelings, by dwelling upon her worth. This makes us only the more sensible of our own loss. God has taken her to himself, and let him do what seemeth him good."

The mission has been further tried by the ill health of Mrs. Bushnell; who, as it now appears, carried from the United States "the seeds of pulmonary consumption." She enjoys a placid and happy state of mind, and is waiting calmly for the Master to bid her come away. It has also been discovered that Mr. Wheeler's constitution is not adapted to the missionary work in Africa; and, hence, with the advice of the mission, he has returned to this country.

Religious Interest—New Stations.—You must not suppose, however, that because of these trials and disappointments we are discouraged. If God has dealt with us in severity, he has also dealt with us in goodness. We have had the presence of his Spirit, and some ten or twelve persons have been converted to the Lord Jesus. Others, we hope, are inquiring what they must do to be saved.

Opposition to religion has also been developed. One of our young men was for a time confined in irons, because he made a profession of religion; and others are threatened with violence, in case they shall reject their heathenish practices, and unite themselves with us. Still we do not anticipate any very violent or protracted opposition.

The aggressive movements of the mission are more fully disclosed in the following extract.

Mr. Walker is doing a good work up the main branch of the Gaboon, and Mr. Preston another on the Ikâi branch. Both are endeavoring to prepare the way for permanent stations. Mr. Walker occupies a post of some peril; as it is at a point where the Bakali and Shikani tribes have come together, and the question is not yet settled which are to be masters. Mr. Preston is among a community in comparative tranquillity. At the distance of two miles from his post, there is an eminence from whence the high hills of the Pangwe country may be seen. Both Mr. Walker and Mr. Preston enjoy, as they think, better health at their interior stations, than they do at Baraka. Both have made some proficiency in the Bakali language, which will not

only qualify them to labor among that people, but will furnish them the means of access to the Pangwe tribe. Mrs. Preston is still with us, and is now filling the post that Mrs. Griswold formerly occupied.

From the New York Herald.

HIGHLY INTERESTING INTELLIGENCE FROM THE AFRICAN GOLD COAST—MOVEMENTS OF THE ENGLISH.

The bark *Adeline*, Captain S. G. Gamage, arrived at this port yesterday from Anamaboe, on the Gold Coast of Africa, whence she sailed on the 17th of February.

She brings some very interesting intelligence from the Gold Coast, for which we are indebted to Mr. Alexander Walker, who came passenger in the *Adeline*, and we have to thank Captain Gamage for the latest shipping news, which we give under the proper head.

The cargo of the *Adeline* consists of palm oil, paradise grains, gum amine, coral beads, \$4,050, and 344 ounces of gold dust all of which is consigned to Mr. John A. Machado, of this city. The gold dust is twenty-three carats fine. The gold found in Africa is frequently wrought into the most beautiful ornaments by the natives. Some of their work is said to be extremely delicate. Mr. Walker has a very nicely made ring, the work of one of the natives.

The most interesting intelligence by this arrival is relative to a mission that had been despatched by the English government, to the powerful interior African kings, for the purpose, if possible, of effecting treaties with them, and procure their aid in putting a stop to the traffic in slaves. The annexed statement is very interesting:—

Dear Sir—If you consider the following information worthy a place in the columns of your widely circulated and justly celebrated journal, I shall feel honored in having been the means of affording it. The British government are, at last, apparently satisfied that their present mode of endeavoring to suppress the traffic in slaves is only conducive to an enormous and useless expense, and enhances the sufferings of the negroes made captive in the interior of Africa, for the purpose of supplying the demand on the coast for slaves, and that the only way in which there is a probability of stopping it effectually, is either to possess the whole line of sea-coast, which from the unhealthiness of the climate, and hostility of the natives is almost impracticable, or to dive into the interior, and by flattering the cupidity of the chiefs, by showing them clearly that a larger revenue is to be derived by turning the labor of their people to the cultivation of their fertile lands in furtherance of the legal trade; and in the interval that must elapse before forest and jungle can be turned into fertile plains, to appropriate some portion of their present profuse expenditures for the purposes of a revenue or a salary to the chiefs, as an inducement for their furtherance of this project, for it has been clearly proved that selfishness is the predominant trait in the African's native character, they being nearly as devoid of humanity, when it is concerned, as the wild animals with which their country abounds, and only by feeding this love of self can their aid be obtained. I cannot take a more fitting opportunity of doing just praise to the efforts of the now infant Republic of Liberia, who, with their small and limited means, have given a greater blow to the traffic in slaves, over the large tract of coast to which they have claims (above 500 miles,) than all the profuse expenditure of the British government for years past. They have, or will, in a very short time, as emigration strengthens them, and their power increases, entirely stopped the trade, on an extent of

coast from the British possessions about Sierra Leone to the European forts on the gold coast. Indeed, to my knowledge, some of the largest marts between the Sherbro river and the Kroo coast, have been entirely stopped, and the Spaniards and Portuguese traders driven off by the enterprising and bold emigrants to Liberia.

The American Colonization Society must feel a high degree of satisfaction in knowing that their settlement, first established in a spirit of humanity to the free colored people of America, will, by these people's praiseworthy exertions, be so conducive to philanthropy and humanity to their more benighted brethren in Africa; and the day I trust is not distant when in very shame the legislatures of both the U. States and Great Britain will be called to the furtherance through them of so exalted and christian an object. Probably, with this example before them, the British government have been making efforts to procure treaties with the interior and most powerful chiefs in Africa, and for this purpose a Mr. Brodu Cruickshank, a merchant resident in Anamabac, was delegated by the Lieut. Governor of Cape Coast Castle to proceed to Abomu, the capital city of the kingdom of Dahomy, which with Ashantee is by far the greatest and most populous known power in Africa.

Mr. Cruickshank was empowered to offer an equivalent amounting to £4,000 per annum to the king of Dahomy, should he succeed in making a treaty with him for the suppression of the trade in negroes, and by which he was to use his influence in putting it down, and more particularly not to participate in it himself. He, it appears, is the largest seller of negroes in Africa, as, annually, he disposes of from 20,000 to 30,000, besides procuring domestics for himself and his chiefs. For this purpose, he makes annual slave hunts, which he conducts, and shares the dangers. He is the absolute sovereign of the nation, and the people are all solely under his control, to whom they look up to as a master; no person can hold any property except by his permission, even during life, and at death all reverts to him; he is protected by an immense army of women, numbered by Mr. C. at many thousands; these Amazons are his body guard; they never leave him, and are answerable for the safety of his person. In his talks with the agent of the British government, he evinced a shrewdness in diplomatic affairs seldom met with in the negro. He conceded in all the arguments in favor of the treaty, on the score of humanity, &c., &c.; but placed the affair strictly in a pecuniary view, along with the custom of his country. He had received the crown from his father, to whom, like him, all his people looked up as their supporter; that it required £200 and £300 a year for the support of his government, of which he derived at least £200 by the slave trade; that this was the great source of his revenue, and support of his crown and country. How, then, could those of England expect that he should give up his country to ruin, by accepting the paltry sum now offered. He would, however, endeavor to turn the minds of his people to agricultural pursuits, offered land to the British government, on the sea shore, to establish factories, and to aid, assist, and protect them in their interior trade, throughout the several territories. Mr. C. had much talk on this subject. He was exceedingly adroit and careful not to commit himself in conversation.

The turning the labor of the natives to agricultural pursuits is the most likely method of suppressing the traffic.

Mr. C. was, throughout, treated with the greatest respect and hospitality, both by the European slave traders on the coast and on his travels to and from Abomey, bringing down with him two slaves, presents to her majesty from the King, and one presented to himself, (strange contradiction.) Mr. C. who is, we understand, a gentleman of much shrewdness and research and

fine literary acquirements, has written a paragraph for publication in England relative to his travels; his conversation with the King; and his views with regard to the most efficient means of putting down the traffic (in which he was much benefitted and assisted by the King) in human flesh—the perusal of which was looked forward to for more particular information relative to the subject. The African style and magnificence of his reception, and the parading and reviewing of the army of women and men is, we are told, highly amusing, as well as giving a much higher idea of the African training and taste for warfare than we ever had previously.

We learn that the particular king referred to, has arranged a “vocal telegraph,” by lines of posts, by which information is conveyed to him, over a distance of one hundred and twenty-five miles, in about one hour’s time, which enables him to make the proper disposition of his slaves.

We shall have more to give on this subject.

THE TWO REPUBLICS.

Two republics have come into existence within the past year, one in enlightened and polished France, and the other upon the benighted shores of Africa. They are both, as yet, political experiments—it being a problem yet to be solved, whether either is capable of self-government. There are many points of contrast, and but few resemblances, between them. The one was composed of a nation of slaves, who, but a short time since, were at the lowest point of civilization; the other was formed out of a nation whose boast it has been for centuries that she was the centre and model of refinement and civilization. And yet, if we take up the Constitutions adopted by these respective republics and compare them, there are but few Americans, at least, who would not say that the Liberian has the advantage over the French. Though we have our fears in regard to each, yet we are free to avow that we feel greater confidence in the belief that civil and religious liberty will find a more permanent home on the shores of Africa than in Paris. In the one nation, her citizens set out with the most distinct and direct recognition of their indebtedness to God for all their privileges, civil and religious, and their accountability to him for the proper improvement of them. But as a respected contemporary, the Western Episcopalian, has well remarked, “no such idea of accountability seems to pervade the people of France, if we may judge from the present infidel tone of her journals, the proposed desecration of her churches, and her almost entire neglect of the christian Sabbath.” The great reform banquet, which resulted in the overthrow of the late monarchy, was held on the Sabbath, and the day was changed more out of respect to the memory of Washington than from any regard to the ordinance of God. The same sacred day was fixed upon for the first assembling of her representatives to constitute a government, and afterwards for the election of her first magistrate.

“How different this state of things from what was witnessed not many months ago in the “Model Republic of Africa.” Although anxious to have her nationality recognised, she declined a national salute from a French squadron, because it was proffered on the Sabbath. From the same cause afterwards no response was made to the booming guns of an English vessel, which in honor of her newly assumed position, disturbed the quiet of her sacred hours. She acknowledged that her *independence* among nations was to be maintained only in her dependence upon the favor of God.

“These facts, and the knowledge that a large proportion of the citizens of the African Republic are pious people, make us rejoice with confidence in the brightening and glorious prospects of Liberia, while we wait with desponding solicitude, the result of the present fearful crisis in France.”—*Presb. Herald*.

AMERICA IN AFRICA.—America is reflecting the image of her freedom and her religion in the dark mirror of Africa. Maryland has there a colony bearing her name, so has Kentucky, Louisiana, and Mississippi, and so Virginia, and Tennessee soon will have. Will not Missouri follow and purchase there an empire for such of the sons of Africa as may wish to return? And why will not some of the free states, whose laws oppress the man of African blood, buy him a refuge where he may be really free? Let us have an Ohio, an Indiana and an Illinois, at least, in the high and healthy regions of the Kong Mountains. The time will come when the African will seek the shores of his fatherland, as the Germans and the Irish now crowd to America.—Let it be done in time.—*Liberia Advocate*.

SAILING OF THE LIBERIA PACKET.

In our last, we reminded our friends of the possibility of the Packet being detained on account of the Cholera, but, as it has not yet made its appearance, and in all probability will not for some time to come, we think we can safely set down the 1st of August, (or thereabouts,) as the day of her departure.

BALTIMORE, June, 1849.

DR. JAS. HALL,

Dear Sir—Since my report of May 1st, I have received subscriptions, to the Packet and Journal, as follows:

Wm. C. Robinson,	Journal,	\$ 1 00
F. P. Pope,	"	1 00
Dr. A. C. Robinson,	"	2 00
C. W. Ridgeley,	"	1 00
Wm. Reese,	"	2 00
T. L. Reese,	"	1 00
J. E. Reese,	"	1 00
R. D. Fenby,	"	1 00
Wm. McDaniel, P. Fred'ck,	Packet,	5 00
Rd. Roberts, P. Point,	"	5 00
T. H. Kent, P. Fred'ck,	"	20 00
N. Duke, "	"	10 00
John Becket, "	"	10 00
Stephen Beard, Davidsonville,	"	5 00
T. B. Gibbons, Smithville,	"	5 00

In all, \$70 00

Yours, with high respect,

JNO. W. WELLS, *Trav'g Agent*.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

